The Bombay Guardian.

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WEEKLY REVIEW.

—A CORRESPONDENT thinks that a field of missionary labour which much needs to be occupied, but which is at present neglected for the greater part of the year, is at the junction of the great rivers Ganges and Jumna at Allahabad. He says that there are about three hundred *faqirs* living in holes in the rocks by the river side. Some of these men are really in earnest in seeking salvation, in the only way of which they have heard, namely by washing in the sacred river, &c., and these would be ready listeners to the story of a Saviour who has the power to cleanse the soul, which they find that all their efforts cannot do. A Native Christian who sometimes visits this spot and talks to these poor men in a loving, brotherly way, is warmly welcomed by them and pressed to come again. If an earnest Native or English evangelist were to live among the *faqirs* at this place and simply preach Christ day by day the results might be great for eternity.

—CONSIDERABLE surprise was created in England a few months since by the authorative statement that while Native consumption of intoxicants was officially fostered for the sake of revenue, the beer manufactured in India, and consumed chiefly by Englishmen was untaxed. The following shameless telegram from Simla, dated the 6th inst., to an official newspaper, will increase the painful impression made by the first statement—"Should a tax be imposed on Indian beer, it will not exceed two annas per dozen quarts, the same as on English beer, so that the relative cost of the two will hardly be affected. *The revenue to be raised from such a tax would be about Rs.* 60,000 *less than the cost of collection.*" This is undoubtedly a threat designed to stop the demand for equal justice between Natives and Europeans in the taxation of intoxicants. The assertion that the tax on beer would be less than the cost of collection, appears the more absurd and outrageous when we consider the small number of persons in whose hands is the manufacture of beer in India. The English public are learning rapidly the temper and moral level of the Indian administration, and the Simla telegram here alluded to, will help in their enlightenment. We shall have a more sober rule is India when we have arrived at the period of prohibition.

—THE Rev. F. Gelson Gregson addressing a meeting recently held in London under the auspices of the Temperance Federation Society, said that after an experience in India of twenty-eight years, he had no hesitation in asserting that soldiers there could and did perform any duty they might be called on to do, without resorting to alcoholic drink. Indeed, there were regiments in India containing four or five hundred teetotalers. Total abstinence had the happiest effect on discipline, and he was glad to say that so evident was this that there were commanding officers who regarded with satisfaction the depletion of the canteen funds which resulted from the spread of temperance in their regiments. He then spoke of the lamentable effects of the increase of temptations to drink in the shape of drink shops throughout our Indian Empire, the only remedy for which was prohibition.

—AN important meeting on the financial condition of India was held on the 18th ult., at the Westminister Town Hall, London. The speakers urged that it was the Imperial expenditure in India that was at fault, rather than the Provincial expenditure. The fact was dwelt upon that the famine question was further than ever from being solved, whilst the country was being more and more deeply involved in military expenditure in regard to the North-Western Frontier and elsewhere. But before the financial condition of India can be said to be on a sound basis the system of income will have to be overhauled, as well as that of expenditure. Jehovah, the Governor of the Universe, will never financially bless any Exchequer which is filled by means of the ruinous drug opium, and the still more deleterious products of the Indian hemp, *ganja*, *bhang*, and *charas*. "*Fiat justitia, ruat cœlum*," "Do right, though the heavens fall," is only another form of the expression "Seek ye FIRST the kingdom of God and His righteousness and all these things (necessities of life) shall be added unto you." This is as true of national as of individual life. The first step out of the financial muddle of the Indian Government is that they should do right, and square their modes of action by the teachings of the New Testament. Unparalleled financial prosperity will follow such a course.

—THE Central Conference of the M. E. Church in India, convened at Cawnpore on the 27th ult., was presided over by Bishop Thoburn. A number of delegates from the three Indian Conferences attended. Foremost in the proceedings was the unanimous adoption of a resolution regarding the recently appointed Indian Bishop, expressing the entire satisfaction of the Conference in the action of the late General Conference in America, in selecting for this important post one whose experience had well fitted him to fill it, and recording their gratitude for his appointment. Bishop Thoburn in an address, read before the Conference, set forth the chief points connected with the work in India, and dwelt expecially on the importance of the Press in mission work, and of giving attention to the education of the children of Native converts. A resolution was adopted to establish Institutes for training young men in this country for the ministry. In addition to the Philander Smith Institute at Mussoorie, and the small one now existing at Bombay, it is intended to open one in Calcutta. An alteration which is an improvement, was made in the constitution so as to admit lady delegates to Conferences in the future. The Conference lasted four days. One evening was occupied by a love-feast and another by a general missionary meeting with short addresses. The session was harmonious throughout, and the delegates separated with the feeling that Indian Methodism was never so happily united as at present.

—AN article on Hindu widows by Miss Gertrude S. Rowntree, appears in *Sketches and Studies*, a quarterly magazine published in London by Barrett, Sons, & Co. The writer appears to have been stirred upon this subject by the *Banner of Asia* for January, which she quotes. She rightly considers that the low and enslaved position not only of Hindu widows, but of Hindu womanhood generally, necessarily carries with it the degradation of Hindu manhood also.

—THE Report for the present year of the Methodist Episcopal Anglo-Vernacular Girl's School, in Bombay, under the care of Miss Abrams of the Women's Foreign Missionary Society, will be read with interest by those who are in sympathy with the work among the younger members of the Native Christian community. This school, though it was established only two years ago, has an important and growing field of usefulness. Its object is to provide for the education and religious training of the daughters of Native Christians; both boarders and day scholars are received. The rules are simple and wise, and the charges for teaching and board very moderate. A Native Christian girl can here receive teaching up to the fourth standard in the vernacular, and enjoy a happy home and wholesome food for the small sum of three rupees four annas a month. For the higher standards higher rates are charged. An excellent clause in the rules is the one which enjoins that no jewels of any kind shall be worn or kept in the school, and that the girls shall wear Indian costumes. "It is believed that a part of every girl's education should be self-respect, and this can be taught to an Indian girl in no better way, we think, than in teaching her to be proud of her own Indian birth, and of a proper distinguishing style of Indian dress." The girls are expected to take part in the work of the home, and the elder ones help in Sunday school and Church work, also going out sometimes with others to get an insight into Bible reader's work and Zenana visiting. It is desired to send out from this school, girls who will become "self-reliant women, who can teach and tell the story of the Gospel; women who, when one kind of employment is not open to them, can turn their hands to another line of work; women who know how to keep their homes, cut and make the garments

for the family ; women of whose lives and industry no one need be ashamed." The school has now 20 boarders and an efficient staff of teachers, and sends out its report with a bright prospect of future usefulness.

—THE *Indian Methodist Times* publishes some interesting particulars of missionary work at Dum Dum, near Calcutta, where Mr. Macdonald has baptised nine adult persons during the past few weeks. One of the new converts is Krishna Dhan Chatterji, a young Brahmin, who has taken the new name of Khrista Dhan, (the riches of Christ). The father of this young man spent twenty-five years in visiting various shrines, he wore the garb of an ascetic, and made many pilgrimages, but a few days before his death confessed to his son "I have visited most of the '*tirtha sthans*,' but I have found no salvation." Krishna Dhan was a school-fellow of a lad who now belongs to the Dum Dum Mission, and greatly ridiculed his companion when he became a Christian. Leaving school the young Brahmin took up the same life which his father had by his own confession found so fruitless, but finding nothing but disappointment, he was at last brought to Jesus through the instrumentality of the school-fellow whom he had formerly persecuted. At his baptism he requested that all present would pray that he might be a faithful servant of Christ. Another interesting case is that of a young enquirer in the same mission at Shikarpur. He was chained up and ill-treated by his relations for wishing to become a Christian. After some unsuccessful attempts to escape, being discovered and brought back, he arrived at the Mission house one evening in an exhausted condition, and was baptised the next day.

—THE *Christian* for the current week contains a very interesting sketch (with portrait) of the life of General Sir Robert Phayre, K. C. B. The story of his conversion is a thrilling one. During the first Afghan war he was shot through the left lung, and for three days was believed to be dying. Suddenly, however, he became conscious, and commenced to recover. While listening to the band playing the funeral march for a brother officer, the Lord spoke to his conscience, reminding him of his early religious training, and of the absolute necessity of turning to God at once with true repentance. "The absorbing impression conveyed to his mind was, that if he had died on the field of battle when shot down, his soul would have been lost, because his sins were unforgiven. He had, it is true, been baptized and confirmed according to the ritual of the Church of England ; but, for all that, when he had to face death, and the winds began to blow, and the rains descend, and the floods of conviction came upon that foundation, he learned, as the Saviour teaches us in Matt. vii. 24—28, that nothing but being founded on Christ Himself personally, the Rock of Ages, would avail. So strong was the conviction that he was a lost sinner, in the sight of a holy God, that, in the language of the prodigal, he said to himself: 'I will arise and go to my Father, and say unto Him, Father, I have sinned.' He received grace to carry out this resolution, and eventually, after a struggle of more than two years, under the faithful discipline of the Lord, he found peace in the knowledge that he had 'redemption through His blood.'"

—THE story of Mr. Ramji Malhar's conversion to Christ as told by himself in 1860 before the Scottish Free Church Native congregation in Bombay, has been re-published in English and Marathi in a small pamphlet. Such narratives are useful in inciting the "almost persuaded" to definite decision, and to public confession of faith in the only Saviour. The most useful tracts of this character, however, are undoubtedly those that record more modern instances of the power of the Gospel.

—THE controversy on foreign missionary work is being continued in Scotland. A series of remarkable articles has just appeared in the *Edinburgh Evening Despatch*, by "A Free Churchman." The writer gives testimonies from various representative men, including the following extract from a speech by Principal Brown, of Aberdeen, at the Missionary Conference in London last year :—

General Alexander, a noble character who though a Presbyterian in principle was a director of the Church Missionary Society, which he loved, and which I love, said to me one day in a church where we met: "Oh, Dr. Brown, your missionaries and ministers go to work in the wrong way!" "Well, let me hear you, General." "Oh!" said he, "when John Anderson went out to gain the souls of the people, he said he could and would have them, and he insisted on having them ; and he said ; I am certain to have them, and he got them. The noblest high-caste youths in the south of India, were his converts. There was Rajah Gopal and Vankataramia, and not a few others. And now what are they doing? They are trying to beat the Government in educational matters, and now they have no baptisms." "Well," I said, "General, you are wrong. Education is a necessity, and they must go at it ; but if there is any failure it is not in what they are teaching but in what they are aiming at. If there is a want of that passion to get the souls of the people, they will not get them ; if they put the cart before the horse, or the means before the end, they won't get the fruit."

—MR. REGINALD RADCLIFFE writes another of his burning letters to the London *Christian*, on the duty of the churches of England and America to the heathen world. He rejoices in the visits of Messrs. Hudson Taylor and Grattan Guinness to America, and pleads for all to join in prayer that the outcome of this second visit of Hudson Taylor to America may not be for the good of China only, but for other foreign missions ; for the good of the churches in the United States and Canada, and for the other nations of the American Continent, and for the whole world. He goes on to say that

Unless our churches are to die down, and it may be die out, is it not imperative that they advance upon the heathen? Is it possible to find a way for us to continue in neglectful disobedience and avoid dying out, or else dragging on a crippled existence?

Mr. Spurgeon says in a notice of Arnot's "Garenganze" that he has read it with the conviction that the Church must wake up, and send out a hundred men where she has hitherto sent one.

Rev. J. H. Horsburgh, missionary of the Church of England Missionary Society, writes me from China : "We must have a more apostolic order of missionaries coming out, not in units, but in bands, to overspread the dark, heathen world." He adds that he has been living in native houses, in native inns, and in native boats, eating the simple native food, and of course wearing the native dress. He says the life is thoroughly practicable both in the heat of summer and the cold of winter ; it is also thoroughly healthy and ridiculously cheap. There ought to be hundreds of missionaries in every province. There is no reason why there should not be.

Permit me to remind your younger readers that the great ingathering that took place in the British Isles in 1859-60 was emphatically connected with the power of prayer, and not the power of fine preaching. The preachers and their friends prayed that the unsaved souls assembling might be saved before the meetings ended, and so they were. The people saw their neighbours going out unsaved and coming back saved, and testifying that Christ had saved them. It would be impossible to estimate how many were saved by the simple testimonies of these men, women, and children. Thus the work spread, bringing glory to God as the answer of prayer.

—THE London correspondent of the *Indian War Cry*, referring to the work of the Salvation Army in Paris, writes, "One of our officers is a saved artist, formerly an infidel occupying a prominent place in Parisian society. The books she used to read, and which led her almost to destruction, were issued by a publisher whose premises are next door to our Rue Auber Hall. She told in our meeting how she was on that spot of ground defeating the enemy with his old weapons. There was quite a sympathetic response on the part of her old confederates, who sat listening, and evidently felt that infidelity was getting bowled off the field in true style. It was a magnificent testimony. It is needless to say that it was the holiness of the leaders' lives that gave our comrade the first insight of the blessedness and reality of salvation."

—IT appears from the second and third years' Report of the Women's Christian Temperance Union of South Australia, that it has taken a firm root. Its operations are many-sided, there being fourteen different departments, including Evangelistic, Sunday School, unfermented Wine, Prisons, Peace, Temperance and Purity Literature, and Suppression of the Social Evil. There are some in India who will be interested to know that Miss Chewings, of Kent Town, Adelaide, is the Superintendent of the two latter departments. The *Alliance and Temperance News* of South Australia, reports the arrival from America and the initial work of the second Round-the-World representative of the World's Christian Women's Temperance Union—Miss Jessie Ackermann. India will doubtless be visited by her in due course.

—A NEW departure in the "Forward movement," among the Wesleyan Methodists in England, is the formation of a party under the name of "The Gospel Crusaders." The party consisted, in a recent tour, of one minister and two laymen, assisted by contingents of local helpers at the places visited. A week's expedition was planned. During the week the Crusaders travelled over 150 miles, scattering Gospel literature thickly all the way. The "Crusaders" found everywhere a hearty welcome and openings for service. Struggling churches were quickened, believers encouraged and sinners convicted, and cordial invitations received to come again.

An agnostic, on learning that a distinguished and intelligent lady was a believer in the Holy Scriptures, professed to be surprised, and asked her, "Do you believe the Bible?" "Most certainly I do," was the reply. "Why do you believe it?" he inquired again. "Because I *am acquainted with the Author.*"

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ENGLISHMEN IN INDIA.

By H. Rylands Brown, Darjeeling.

When visiting a young man about twenty years of age living all alone, far away from any railway-station, on the borders of Bhootan, the words, "Look unto me, and be ye saved, *all the ends of the earth*," came home with a new appropriateness. How wonderfully the Word of God fits in with all the scenes and circumstances of life!

Not a few of those visited last winter are the sons of godly parents—a grandson of a missionary who translated the Scriptures into Mongolian, and a son of a Disruption minister, of 1843, being of the number. When visiting such, it is encouraging to know that one's efforts are backed by the prayers of the loved ones at home; but it is distressing to know that the character of many is far other than those would wish, or than they probably think it is. One young fellow told me that he did not tell his friends of his illnesses because he did not want to trouble them, and I felt sure he would not hint at his moral delinquencies. Here and there a godly man is to be found, who is as a lump of salt, but they are few and far between; and alas! even such too often very sadly deteriorate. The late Mr. Alexander Balfour, of Liverpool, wrote:

"Englishmen rapidly deteriorate adroad, and they must return home, else they degenerate." This is, doubtless, true; but in the many cases where "returning home" is not practicable, God's grace will be found sufficient, if only He be waited upon and trusted. His promises are as valid in India as elsewhere; still the hot-house Christians at home little know what the extremes of trial and temptation in an idolatrous country are. A good man said to me that, without acting on the aggressive, he hoped to stand as a witness for God. I fear for him. One and another before him have thought to shirk the reproach of the cross, and yet live usefully; but the ill-marked line of distinction between them and their neighbours, has gradually been obliterated, and they have been carried away with the stream. Now and then, but very occasionally, a man is met with who is willing to admit that he is dissatisfied with the life he is living. One such told me that he was ashamed of his manner of life; and he mentioned that a few weeks before, when on a sporting expedition, he had shared the tent of a certain major who, morning and evening, read a portion of Scripture, and knelt in prayer. The young fellow said, "I felt miserable when I saw the man do that." My heart went out in love for him, and I pleaded with him to decide for Christ, and we prayed together: but he procrastinated, and said, "I am afraid of what my companions will say." I entreated him not to risk his soul's salvation for fear of man; but in vain. Next morning, after again pleading with him, and getting from him an "I can't," I left him still in bondage.

The vast mass of Europeans in India, whether soldiers, tea-planters, officials, or commercial men, are living unchristian lives. Should any resent this charge, I would appeal to their neglected Bibles and prayerless lives in support of it. When in Sikkim lately, visiting the men of the Mountain Battery, recently engaged against the Thibetans, I went into a tent and got into conversation with the men. One said,

"There's not a Christian in our Battery."

I said, "That's a serious thing to say;" but he replied, "My father and mother in Yorkshire are real Christians, and I know what I am talking about. I know what a Christian is. I'm not one myself, and there's not one here; there's one teetotaler, but not a Christian." I said, "It's time there were some: who will lead the way?" I found out the teetotaler, and spoke to him of Christ; but he seemed quite satisfied with himself, and with a form of religion. The afternoon I rode into the camp I came upon twenty or thirty men sitting in rows on the grass, with two or three standing in front, as if teaching them; but on making enquiries, I found they were engaged in a gambling game, which they daily play at. The officer in command kindly dispensed with a parade, that I might hold a service, which was well attended. Here, and in other places, I gave away a number of Mr. Spurgeon's sermons, and other good literature.

It will interest some to know, that in two instances I found that hymns had been a source of comfort. A lady, so dangerously ill, that on my first visit I was not allowed to see her though my voice must have reached her, as I prayed with her husband in the verandah, told me, on a second visit that she had got much comfort in the night from, "Just as I am, without one plea." Poor soul, she needed comfort! There she was, lying in a solitary house in the jungle, seemingly at the point of death, her husband out of a situation, and her four children far away in England. The other case was that of a homely Scotch wife, broken-hearted at her husband's having broken out in drink after two years of sobriety. On my quoting to her the the hymn beginning,

"What a friend we have in Jesus!"

she was much touched, and told me that she had first heard that precious hymn from her boy, who learned it at the Sabbath-school in Lucknow.

On one occasion I spent a couple of hours with the son of a praying mother, who was rapidly imbibing infidel principles. After talking and praying with him, he promised, ere I left, to return to his former practice of regularly reading the Bible. Was this in answer to his mother's prayers?

At times it seemed manifest that God was directing my steps. At one time I unexpectedly came across a mother sorrowing over the death of her son, a young man whom I had met in another part of the country, and who, I fear, is filling a drunkard's grave. What could I do but join her in asking His aid who binds up the broken in heart. On another occasion I visited a planter who had recently lost his wife, living in a very out-of-the-way place, at a long distance from any centre. His three affectionate children gathered about my knee, and I sang to them, and told them of Jesus and His love. When we knelt in prayer the father joined us. He was completely broken down, and yet, I trust, helped on his way.

In every place where I stayed the night I was able to read and comment on the Scriptures, and pray.

It would be pleasing to flesh and blood to say smooth and comfortable things of our fellow-countrymen out here, and far be it from me to be other than grateful for all the kindness I have received at their hands. But let any man spend several months yearly in travelling about India, intent on the best interests of his fellows, and eagerly on the look-out for signs of interest in spiritual things, and his heart will be made sorely to ache. The strain on one's spirit is great, and often have I been ready to faint and give up under the trial. But God has marvellously helped me by granting seasons of happy fellowship with Himself, when on these long, solitary journeys. After having a wide experience among all classes—planters, railway employés, commercial men, and soldiers—I grieve to say that their moral condition is deplorable, and their spiritual state appalling.

"Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

BISHOP OF MANCHESTER ON GAMBLING.

The Manchester clergy are exhorted by their bishop to lift up their voices against gambling. No one who lives by gambling, he said, could honestly say the Lord's Prayer. He could not say "Give us our daily bread," for his constant desire was, "Give me this day my brother's bread."

BOWEN MEMORIAL FUND.

At the meeting of the Bombay Missionary Conference on Monday last the above Fund came up for discussion. Instead of Rs. 50,000 which was the sum asked for, it was stated that only Rs. 10,000 could be counted upon, friends at a distance not having been so liberal as was anticipated, the actual sum received being somewhat over Rs. 8,000. It was however believed that suitable ground could be obtained at a low rental and a plain building put up, to which additions might subsequently he made.

We have received this week Rs. 50 from J. W. Fordham, Esq., Ajmere, which has been duly forwarded to the Treasurer.

WHAT THINK YE OF CHRIST?

Mr. M. B. Fuller of Akola, speaking at Grant Road Church, Bombay, on Sunday evening last, took the above words as his text. He said the Pharisees had been questioning Jesus, seeking to "entangle Him in His talk." The Saducees too had tried Him with what they considered a hard question, but Jesus showed by His answer, that the difficulty was not in the question, but in the ignorance of those who asked it. The answer "Ye do err not knowing the Scriptures nor the Power of God" had silenced the Saducees. Many of the questions that are asked now-a-days on supposed difficult points in the Bible, might be met in the same way. The difficulty is not in the Bible but in the ignorance of the questioners.

But now Jesus Himself turns questioner, and He asks a question of supreme importance of those that stand by—"What think ye of Christ?" The Bible declares that "as a man thinketh in his heart so is he." There are two ways of thinking. Mr. Fuller said that he could find men in Bombay who were given up to drunkenness, uncleanness, and every form of sin, whose theology was yet sound enough. If questioned they would give an intellectual assent to the fact that Jesus is the Christ; but it is what we think in our hearts, not what we think in our heads that shapes our lives and actions.

Christ as a Man.

This question is therefore an important one for everyone to answer. What do we think of Christ? First as a man. Do we admire His character, His manliness? Christ showed absolute fearlessness. He never suppressed the truth for fear of the consequences. He had an undaunted courage that would not be cowed down. In this those who are called by His name should follow Him. In the days of His earthly life there was no one who could say anything against the character of Jesus. Enemies and friends alike witnessed to His stainlessness of life. His disciples who were with Him constantly had a good opportunity of seeing if in any respect He failed. They were with Him in times of temptation, they saw Him in persecution and distress, but they saw no sin; and the prompt testimony of Peter, when asked by Jesus, was—"Thou art the Christ the Son of the living God." When Peter made this statement in the presence of the other disciples not even the traitor Judas could contradict it. The guileless Nathaniel came to the same conclusion when he had only seen Jesus for about five minutes. Guileless souls are quick to see the beauty of the character of Christ. Pilate, when Christ was brought before him, declared "I find in Him no fault at all;" and even Judas, repentant, was obliged to confess, "I have sinned in that I have betrayed innocent blood."

Christ as a Teacher and Miracle-worker.

Secondly, what do we think of Christ as a teacher? There have been other teachers who have been thought much of, as Buddha, Mahomed, and Zoroaster. Within the Christian Church, too, there are men like Luther, and Wesley, who stand out as great leaders. We admire them, but we must remember that they can never stand beside Christ as teachers. The danger is that we put them beside Him, perhaps

that we put them before Him. However much we may honour the great reformer Luther we would not care to carry out all his teachings to-day. Jesus only is the perfect teacher.

Then, what do we think of Christ as a miracle-worker? There are some who will tell you that Christ was not alone in working miracles. The prophets and apostles wrought signs and wonders; and it is claimed by the Hindus that their gods have wrought great miracles too. But there is a way in which the miracles of Christ were peculiar. If Krishna lifted a mountain on his little finger, what was the good of it? Who was benefited? What great lesson was taught? If he swallowed a burning village, what was the good of it? What great doctrine was it to illustrate? Then, the miracles performed by the prophets and apostles were those of servants. Christ's were those of a Master. Those of the prophets and apostles were wrought, confessedly, by a power outside of them, a power greater than their own—they were done in the name of Jesus.

Christ as a Saviour.

What do we think of Christ as a Saviour? Other great teachers, as Buddha and Zoroaster, may enjoin fine moral precepts, but do they give men the power to live up to those precepts? Mr. Fuller said that he knew many thoughtful men, Mahomedans and Hindus, who confess that their religion offers them no power by which they may live up to what they know to be right. They have been trying all their lives to purify their hearts and have not succeeded. Now they are looking to the Christians to see if their religion really can do what the other religions are powerless to accomplish—to change men's hearts. A great responsibility rests upon us to show that the power of Christ can and does transform our lives. If a man has fallen from the deck of a vessel and is struggling in the waters, his companions may stand on the deck of the vessel and say, "You foolish man, why do you stay down there? You will be surely drowned, you can never swim ashore, why dont you come up here?" That is all very easily said; but what does it help the poor man unless they throw him a rope? There are plenty of teachers who say "Come up." "you ought to be up here." "You ought to be ashamed of yourself for being down there." But only Jesus has thrown out the rope by which perishing sinners can be rescued.

Christ as a Master.

Then, what do we think of Jesus as a Master? There are some who, after long weary years spent in misery and sin, seek Jesus merely for the sake of finding peace. But that is not Christ's ideal. He wants our service. He says "Take my yoke upon you. . . . for my yoke is easy and my burden is light." "This is the love of God that we keep His commandments and His commandments are not grievous." What representation of Christ as a Master do we give to the world? We have no right to represent Him as a hard Master. Do we make it appear that His yoke is heavy, that His commandments are grievous, and that His service is only the least of two evils? It should not be so. It should be a joyous service.

A more important question still.

Lastly, what does Christ think of us? It is very important to know what we think of Christ, but in one sense it is more important to know what He thinks of us. We may find a servant who is pretty well satisfied with himself. He thinks he is serving his master pretty well, he does not get the abuse and ill-usage that he knows some servants do, and he congratulates himself that his master is content. But if you go to his master you may hear a different account. You may hear that he has borne with the servant's laziness and dishonesty and carelessness, about as long as he can. True, he has not abused him, but his patience is now nearly exhausted, and he thinks he must dismiss the unsatisfactory servant at the beginning of the next month. We may have formed our own opinions of our work for Jesus, we may be pretty well satisfied with ourselves. But what does our Master think of us? Let us humble ourselves in the sight of Jesus and find out what He thinks of us. If we have fallen short, if we have failed, it is better to find it out now than at the day of judgment. Let us say as Absalom said "only let me see the king's face." Let us find out to-night how we stand in the sight of God.

News of the Week.

Missionary and Church Intelligence.

—At the Quarterly Meeting of the American Baptist Telugu Mission held at Ongole, early in last month, fifty-two confessed their faith in Christ by public baptism. About twelve hundred people assembled at the Telugu service held on the previous Sunday. The brethren in that district feel greatly cheered and encouraged in their work.

—At a Quarterly meeting of the American Baptist Telugu Mission held at Nursaraopett recently, thirteen persons were admitted into the church.

—An encouraging case of family salvation has occurred at Perambore. A guru who many times heard the Gospel but who had often ridiculed Christianity was baptised in May last. His wife, two daughters and one son were baptised with him, and since two of his old followers have become Christians. Now his eldest son also desires baptism. This man has given a piece of ground for building a school-house in Perambore, and the Church has provided the means. It is hoped soon to have there a teacher and preacher.

—The missionaries at Minuangoda believe in the possibility of immediate conversions. The *Ceylon Friend* for July speaks of a series of prayer-meetings which have been recently commenced there, after much earnest prayer for blessing on the effort, in hope of bringing new life into the Church and more souls into the kingdom. On the fourth day of the special meetings a Buddhist woman came forward weeping, in the middle of the address, and falling on her knees began to cry for mercy. Soon after two others came out and all the three were converted that night. On the following day another young man gave himself to Christ.

—We are glad to learn, says the *Kaukab-i-Hind*, that the case brought against Rev. Mr. Lucas of Allahabad to regain possession of a Hindu convert under eighteen, has been decided by the High Court of the N. W. P. in favour of the missionaries. It is now legal to baptize a minor provided he is intelligent and acts without restraint. We consider the decision a wise one.

—The missionaries at Sialkot and neighbouring places are just now somewhat disturbed by the advent of a Roman Catholic Mission in their midst. The Romish priests by gifts of sweetmeats &c. draw away the children from the Christian schools, and are seeking to get hold of the boys who are under the training of the missionaries.

—The Basel Mission has suffered a loss in numbers during the last year by the secession of a number of the nominal Christians connected with their Church. They have cause for encouragement, however, in the fact that 71 adult converts have been baptised during the year in the Udepy district alone.

—The Salvation Army have secured a site in Colombo for the projected "Weerasooriye Memorial Hall" and building is to commence as soon as possible.

—Six years ago the Wesleyans commenced mission work at Totawatte, a village five miles from Colombo, in Ceylon. Last year more than fifty persons were converted during a special mission conducted by the Native minister. At a praise-meeting held after the services, thirty persons, including some who had been notorious Buddhists, testified to the saving power of Christ. There is now a little Native church of thirty-five members, and a good Sunday-school.

—The Rev. Dr. Rudisill of the M. E. Church left India for a furlough in America by the mail steamer on Tuesday last. The trial of losing his wife has told upon his health, which was far from robust at the time. The Rev. A. H. Baker is appointed to take his place as Presiding Elder of the Madras District. The Rev. J. H. Garden, of Gulburga, is about to take up the superintendence of the M. E. Mission press at Madras.

—A cablegram to the *Dnanodaya* announces the death of Mrs. Amos Abbott on the 30th inst. Mrs. Abbott was born February 3rd, 1812, and came to India with her husband in connection with the American Marathi Mission in the year 1834. They laboured in India for 25 years with a very deep and sincere love for the people of this land. The past two years they have spent with their daughter in the Isle of Wight. Rev. Amos Abbott was called away in April last, and Mrs. Abbott was now followed to that home which has been prepared for those who love their Lord.

—A weekly Gospel Service conducted every Tuesday evening from 6-30 to 7-30 in the larger of the two Waiting Rooms at the Railway Station, Belgaum, by kind consent of the Traffic Manager, was originated in May 1888, says the *Railway Signal*, and has steadily been maintained weekly during the past 14 months up to the present time. Hymns from Sankey's collection are heartily sung and the Gospel is simply and earnestly set forth at these services, which are fairly well and some-times very well attended. A total abstinence pledge-book has been started in connection with these meetings and some signatures have been obtained.

—The *C. M. S. Gleaner* tells of a poor Christian man in Japan who has to leave his house all day while he is at work. He has put up the following notice on the door of his house:—"*I am a Christian, and if any one likes to go in and read my Good Book while I am out they may. The Buddhist priests need not come here. I do not want them any more.*" People go into his house and read his Bible.

—Hudson Taylor has emphasized the fact that missionary work without the Bible does not last. There is a tradition that some Missionaries went to China in the Apostolic age but did not take the Bible. Their work was not permanent. The Nestorians went there from the seventh to fifteenth centuries, but they again gave China no Bible. So also the Romanists in the thirteenth century, but they made the same mistake. The Jesuits took science, but not Scripture. The first British ships took opium. But Robert Morrison went to China, and then the Bible began to be given to the Empire.

—The July number of *North Africa* records gratifying progress in that part of the mission field. Before the first missionaries landed in Algiers in 1881 there were no Protestant missionaries or Bible agents to the Mohammedans or heathen from Egypt to the Atlantic, and from the Mediterranean to the Senegal, Lower Niger, and Congo, a district more than one hundred times larger than England! Now there are 44 missionaries of the North Africa mission, besides several who were initiated by it, but are now working independently, and some more sent out by other societies. Altogether, counting the agents and colporteurs of the Bible society, there are over 70 at work, where eight years ago there was not one.

—A Training Institute for African Children has been established at Congo House, Colwyn Bay, North Wales, by Rev. W. Hughes, late a missionary on the Congo River. The object is to train African boys in England, in the hope that many of them will return to their native land as missionaries, schoolmasters, or useful handicraftsmen, such as carpenters, blacksmiths, masons, bricklayers, wheelwrights, tailors, &c.

—One of the horrible superstitions with which African ignorance is afflicted, says the *Rock*, is that twins are monsters, and it is common to kill both mother and infants—in some cases burying the little ones alive. Some ten years ago Archdeacon Crowther made a resolute effort to rescue two twin-babies at Onitsha. There was the most intense excitement in consequence, and a riot in which two persons were killed. One, however, of these infants died be-

fore it was got away, and the other, although carried out of harm's reach in a boat, also died. It is, therefore, welcome tidings in Archdeacon Johnson's last letter to hear that twins have been baptised at the same Onitsha, and that no commotion has been created by the incident. That there should have been this quietness is partly attributable to the influence of missions, and partly to the action of the Royal Niger Company in recently putting down human sacrifices at Osaka.

—Archdeacons W. L. Williams and E. B. Clarke, missionaries to the Maoris, at the invitation of the committee of the C.M.S., have come home for a short time from New Zealand, it being sixty-six years since one of them was in England. It is interesting to note that the fathers of these venerable workers were among the first missionaries to New Zealand, and set sail about the year 1822.---*The Christian.*

—The Rev. Thornley Smith intends to devote all the profits from his new book, "The More Excellent Way" to the mission work of his son, Rev. Westmore S. Smith, in Hayti. In consequence of the war there he has suffered in finances and has had many narrow escapes of being killed. There are few Christian workers in the island, and Mr. Westmore Smith is the only Protestant missionary in the town of Cape Haytien, which has a population of 12,000, chiefly Roman Catholics and infidels; but he is doing a good work, and his labours have been greatly blessed. He and his wife and three children have been wonderfully preserved during the bombardment of the town.

—A girls' training home is expected to be opened shortly at Ramallah, ten miles north of Jerusalem, by members of the Society of Friends. Three American young lady Friends are going to assist in the work.

—Mr. George Holmes, for eight years the superintendent of the Gibraltar Soldiers' Institute, is about to leave. It is designed to fill his place by some lady experienced in Christian work. Mr. Holmes has received many letters from soldiers and sailors who thank God that they ever went to Gibraltar and tell of blessing received at the Institute. May the good work go on and increase though the Superintendent is changed.

—A large number of delegates to the Sunday-school Convention, attended, by invitation, a Sunday morning service at the Metropolitan Tabernacle. Mr. Spurgeon preached from the words, "And the king commanded, and they brought great stones, costly stones, hewed stones, to lay the foundations of the house." He urged throughout his discourse the importance of foundation work.

—Mrs. Mary Clement Leavitt, the round-the-world missionary of the W. C. T. U., who has visited the Australian Colonies, Japan, China, Siam, Malaysia, India, and parts of Africa, was expected in England before the last mail left.

—A great work is now going on (says Dr. Ginsburg) in the British Museum, and three gentlemen are now engaged on the cylinders brought home from Assyria and Babylon, and these cylinders disclose, in cuneiform characters, the contemporary history of the Bible. The very names of the kings in the Bible are there, and the battles waged in Syria and Babylon, and with the Jews, and thus there is a confirmation of the story told in the Old Testament.

—The stroke of paralysis which prostrated Mrs. Hayes, wife of the ex-President of the United States, has resulted in her death. The day of the funeral was a time of universal mourning in Fremont, Ohio, business was entirely suspended, and the houses and shops were all draped in black. Ten thousand people witnessed the funeral ceremonies. Since her husband's retirement from public life, Mrs. Hayes devoted herself to philanthropic and charitable work. She was for several years president of the women's home missionary society of the Methodist Episcopal church.

—Mr. Thomas Spurgeon, son of the celebrated C. H. Spurgeon, who has for eight years been the popular and prosperous minister at the Tabernacle at Auckland, New Zealand, has resigned his position. This action is much regretted in Auckland as he has endeared himself to a vast number of friends all through the colony. The Auckland Tabernacle, which cost £14,000, and was opened almost free of debt, is a standing testimonial to the appreciation of the people of his ministry.

—Dr. Pentecost has recently addressed a series of open-air services in Edinburgh. On the first Sunday the weather was bright and breezy and his audience numbered not less than three thousand. Without apparent difficulty Dr. Pentecost was able to make himself heard clearly to the outside of the circle. The address was simple and impressive, and when the question was asked whether the audience desired that the services should be continued, a perfect forest of hands was raised.

—Dr. Pentecost has also conducted a very successful fortnight's mission at Peebles. The town was divided into districts, each put under a band of workers who went from house to house, visiting every home in the town, with cards and a personal invitation to come to the meetings. The established Church, the largest building in Peebles, was crowded night after night, and a number of persons professed conversion.

General News.

—As proving the value of temperance and a regular life, says the *Monthly Record*, some of the facts connected with the Friends' Provident Institution are very suggestive. Its last annual report states that its accumulated fund now stands at one million nine hundred aud twenty thousand pounds. The number of "expected" deaths during the year was one hundred and seven, but only sixty-eight deaths actually occurred; the average age at death being sixty-three years. In the class of annuitants the average age at death was seventy-one years and nine months! These are striking facts, proving that as total abstinence principles have become more and more prevalent in the Society of Friends, its mortality, always low, has tended still further to decrease.

—At a public meeting lately held in Fraserburg, England, a cotter's wife, Mrs. Whyte, was presented with the silver medal of the Royal National Lifeboat Institution, together with an address on vellum, and a sum of £10, in recognition of her bravery shown at the wreck of the steamer William Hope, of Dundee, on the Aberdeenshire coast, in October last. Mrs. Whyte was first on the beach, and rushed into the sea in face of a fearful surf, which almost carried her away; she secured a rope thrown from the vessel, by means of which the crew were rescued. Mrs. Whyte has also been awarded the Board of Trade medal, and has received sums of money from different sources throughout the country.

—A system of robbery similar to that carried on by the "Golden gang" has been discovered by Mr. Reynolds, the Superintendent of Railway Police, on the Madras Railway. Twelve guards have been implicated. A quantity of silk was found in the house of one of them.

—A sweeper attached to a European Regiment at Rawal Pindi has been arrested under peculiar circumstances, says the *Kathiawar Times*. The accused gave out to three villagers, who were recently released from the jail at Rawal Pindi, that he was a detective officer, and was authorised by the *Bara Sahib* to arrest them. The villagers believed the story and begged of him to let them alone. The accused, however, refused to do so, threatened to report them to the Magistrate, and would not let them go till each of them paid Rs. 10. The villagers subsequently came to hear that they had been imposed upon, and on reporting the matter to the police had him arrested.

—The Bombay Anglo-Indian and Eurasian Associations have received from Colonel Conway Gordon, R. E., the Director General of State Railways in India, a communication in reply to their letter on the recent allegation made that this officer had directed the non-employment of Eurasians on certain railways. The Colonel repudiates the allegations made.

—The last section of the Indian Midland Railway was opened for traffic on the 1st instant, and the system with all its primary branches is now finished.

—It is intended to make a reconnaissance for possible lines of railway eastward of Mandalay as well as from a point further south across the Shan plateau towards Western China. The survey of a branch line from the Shwebo District to strike the Chindwin in the neighbourhood of Kalewa will also be undertaken.

—Paper doors are said to be great improvements over wooden ones. They are formed of two thick paper boards, stamped and moulded into panels, and glazed together with glue and potash, and then rolled through heavy rollers. After being covered with a water-proof coating and one that is fireproof, they are painted varnished, and hung in the usual way.

—There have been some serious landslips at Darjeeling, the worst of which is reported to have carried away a part of a kitchen garden with its stone parapet. The mass of earth and stones fell upon a house below and crashed through the roof into the dining-room, burying an ayah with a baby, and a bearer, all of whom were rescued alive, although the man-servant sustained serious injuries.

—The Jews are to lose their five synagogues in Rome, owing to the rebuilding and regulating plans made for the city. But in exchange for these obscure little temples they are to build a great central synagogue near Sta. Maria dei Pianto.

—Among the candidates who have passed the examination in Elementary Mechanics of Solids and Fluids, there are five young women, of whom four are Christians and one is a Parsee.

—A Glasgow firm agreeing recently with a young man to go to the West Coast of Africa as clerk, bound him to be a strict teetotaler, on pain of instant dismissal and being sent home at his own expense.

—Sir W. W. Hunter's services have been secured as editor of a series of monographs on Indian history shortly to be published by the Clarendon Press.

—An American, travelling quite alone, is at present going about in perfect safety in Thibet. This gentleman is Mr. Rockhill, a few years ago Secretary to the American Legation in Pekin. He speaks the language, is well acquainted with the manners and customs of the people, and travels in the native dress. The last report from him was that he was travelling with a caravan, with the owners of which he was on good terms, and in which he hoped to reach Lhassa.

—A singular fate has befallen the manuscript journals of the late Dr. Livingstone, from which his first work, *Missionary Travels and Researches in South Africa*, published in 1857, was compiled. No trace of these journals can be found, and the surviving sisters of Dr. Livingstone are the more anxious after their recovery—as indeed the public generally may well be, when once the loss is appreciated—from the circumstance that Livingstone himself had declared that out of these journals he could write three books as large as the one actually published, which thus gave only a portion of the results of what had been up to date his sixteen years residence in the interior of Africa.

—News by the last mail says that Sir Wilfred Lawson intends to try to get a Sunday Closing Bill passed even yet. Mr. Goschen's Revenue Bill provides that methylated spirits shall not be sold after ten p. m. on Saturday until eight on the following Monday morning. Sir Wilfrid simply proposes to omit the word "methylated" from the Bill, and then add, "or other exciseable liquors." If that were passed (says the *Echo*) there would be a Sunday Closing Bill complete in one stroke.

—A very wonderful railway project is said to be seriously engaging the attention of Sir Edward Watkin, and has even been looked into by Lord Cross. The scheme is nothing less than a direct railway to India running through France and Spain to Gibraltar. There the trains are to be taken in bulk across the Straits by boats specially constructed, and the route thereafter

runs along the north coast of Africa to Egypt, and thence round the Persian Gulf. To the uninitiated it seems that the route, or at least the greater part of it, is extremely unlikely to furnish adequate local traffic.

—A Chinese Commission is expected to arrive in India next month. They come to study Indian industries and inspect the more important Government establishments at the Presidency towns. They are coming from London, where they have been many months on a similar quest.

—Robberies have been discovered on the Indian Midland Railway, among other things a box containing 6,000 rupees was stolen. The Golden Gang system seems to have prevailed pretty extensively in India.

—Like the rivers of North-Western India, the Oxus has been in high flood lately. It is stated that near Charjui and Kilaf it is three miles broad. The Russian bridge at Charjui was somewhat damaged, but has been effectively repaired.

—Mr. Sang Ong Siang, a Chinese student at the Middle Temple, who is a member of the Clapham-road church, has gained the first prize 100 guineas, for international and constitutional law.

—The blow struck at the Welsh Sunday closing Act seems likely to recoil on the heads of the enemies of that measure. The only change will probably relate to the bona-fide travellers' clause, with a view either to abolish or lessen the evils which the clause in its present form has wrought.

—Belgium is the most populous country on the Continent of Europe, having at the census, taken in December last, 204 inhabitants to every square kilometre.

—Out of the vasty deep one of Collard and Collard's pianos has been heaved ashore, and in spite of rough usage and incrustations of sand, lime, and weed, the instrument has been restored to tunefulness, and a useful career in the house of a musical enthusiast named Lea. This piano went to the bottom of the sea when the Duke of Buccleuch sank after collision with the Vandalia off Bognor. The waves and the groundswell were merciful to the instrument, which was finally washed ashore at Goring, near Worthing. Mr. Lea is doubtless proud of the music that comes from the derelict, and the makers, of course, take credit for the soundness of their methods of construction.

—An arrangement has been made by which the sons of wealthy Mahomedans in India are to be sent to England to be educated at Harrow, Clifton, or Tonbridge. The principals of these schools have consented to receive the lads, and in May next the first contingent is to be sent.

—The widow of a professor of medicine named Wagner has given 50,000 marks (£2500) to establish a Deaconesses' Home in Leipzig, Germany.

—To avoid the inconvenience and expense to which the European inhabitants of Lanowli are put to in consequence of their having to go to Wadgaon for civil and criminal work, the Government of Bombay has directed that the subordinate judge and the mamlutdar at Wadgaon should hold their courts for the disposal of civil and criminal cases at Lanowli, on stated days in each month, and that care should be taken that the days on which the mamlutdar may visit Lanowli do not clash with those on which the subordinate judge may hold his court there unless the building rented for the purpose can accommodate them both. A rental of Rs. 20 per mensem has been sanctioned.

—The epidemic of cholera in Hyderabad is abating.

—Efficient measures for the relief of the famine are now organised in the Tributary State of Orissa, and three special officers have been sent to take charge of the relief. Rs. 30,000 have been sanctioned for expenditure in the purchase of rice.

—For want of proper accommodation the authorities of the Bombay Lunatic Asylum decline to admit any more patients into the institution, unless their next of kin or guardians are prepared to pay for their treatment and food. As many poor Parsee lunatics, have been found wandering in the streets without proper care being taken of them, Mr. Nusserwanjee Manockjee Petit has started a fund, to pay for the admission of such into the Asylum.

—The total number of deaths registered in Bombay during the week ending Tuesday, 6th August, 1889, was 525, being 13 less than the preceding week and 53 more than the week ending the 31st July, 1888; 84 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 25; Brahmins, 20; Caste Hindus, 241; Hindu outcastes, 60; Mussulmans, 104; Parsees, 34; Jews, 1; Native Christians, 10; Eurasians, 7; Europeans, 3; while the rate of mortality per 1,000 of the population was 28·14. There were 108 deaths from remittent fever, being 2 more than the last week, and 29 more than the corresponding week of last year. There were 18 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 10. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 71, 39, and 15 last week, against 77, 31, and 17, respectively, in the corresponding week in the last year. During the week 327 births were reported in the different districts.

—The rainfall registered up to date of August 8th in the different districts of Bombay was as follows :—Byculla 57 in. 43 cts.; Fort 62 in. 91 cts.; Esplanade 64 in. 17 cts.; Colaba 53 in. 88 cts.

—The rate of exchange for this week is quoted at 1s. 4 7-32d.

—The P. & O. S. N. Co.'s s.s. *Clyde*, with the outward English mails of the 26th ultimo, left Aden for Bombay at 11 o'clock on Tuesday morning.

Telegraphic News.

London, August 2nd : The *Times* states that the Russian Government have granted another six millions of roubles to General Annenkoff for the purpose of completing his Asiatic railway scheme.—The British Government have annexed the Union and Phœnix Groups of Islands situated near the Equator in the Pacific Ocean. It is understood that these annexations have been made in view of the stations that will be required for the proposed Pacific telegraph cable.—The Imperial yacht, with the Emperor William on board, escorted by a German squadron, arrived off Spithead this evening, and was received by a royal salute from the British fleet. The Emperor was most enthusiastically greeted by thousands who were afloat in boats and yachts, as also by large crowds on shore, where every preparation was made befitting the occasion.—The Commons have passed the Royal Grants Bill through Committee without any amendments having been introduced.

3rd : The India Council Bill was read a second time in the Commons last night. Sir George Campbell opposed the Bill, and brought forward a motion for a full enquiry into the formation and working of the Council.—Sir Roper Lethbridge who took part in the Debate said that Indian opinion ought to be represented in the Council, which, he said, required strengthening and not weakening. He appealed to the Government not to increase the despotic power of the Secretary of State for India. The Right Hon. S. Stanhope, in the absence of Sir John Gorst, deprecated the discussion of wider questions on the present occasion, and said that a moderate reduction in the Council would improve its efficiency. As regards the question of Indian representation in the Council, he said it was a matter which required the fullest reflection. The motion was eventually rejected.

5th : General Grenfell has now sent in a return of the casualties among the British and Egyptian troops in Saturday's action. The number killed was seventeen; wounded one hundred and thirty. General Grenfell states that the Dervish band has been completely broken up, and there is no possibility of their re-forming for fresh invasion. The cavalry are still pursuing them and pushing the remnant far beyond the boundary.

New York, 5th : A terrific fire is reported to have broken out at Spokanefalls. The estimated damages aggregate upwards of thirteen million dollars.

Rome, 5th : The Italians have occupied Asinara without opposition.

Constantinople, 5th : M. Melidoff, the Russian Ambassador here, has presented a Note to the Porte expressing anxiety on behalf of his Government regarding the safety of Russian subjects in Crete, and hoping that the Porte will be able to cope with the situation there.

Cairo, 6th : Serras has been occupied by General Grenfell's troops.—The prospects of the Egyptian cotton crops are officially reported to be excellent.

Canea, 6th : The state of affairs in Crete is daily becoming more serious. Complete anarchy prevails throughout the island, and conflicts between the insurgents and the Turkish troops are constantly taking place.

Athens, 6th : The Greek Government have issued a Note to the Powers urging them to intervene in Crete and restore order there, otherwise, the Note adds, Greece will be obliged to protect her own subjects in that quarter.

London, 7th : The Emperor William is so delighted at the warm reception he has met with on all sides that he has expressed his determination of prolonging his stay until Friday.—Yesterday at Osborne the Queen received the members of the deputation from the Prussian Dragoon Guards, of which she has been made the Honarary Colonel (!) who have arrived there from Berlin. The senior officer of the deputation, said the regiment hoped that her Majesty would long be their Commander. The Queen, in reply, thanked the deputation for specially coming over to England, and expressed the gratification she felt at being appointed their Honorary Commander.—In the House of Commons last night, the question was asked whether the Government intended to instruct the Egyptian Government to re-occupy Old Dongola and Berber. The Right Hon. W. H. Smith, in reply, said that the Government cannot instruct the Egyptian Government in such matters just as if it were a British Department, nor were they disposed to recommend the occupation of the two places named by the honourable member. Mr. Smith added that the policy of the British Government in Egypt remained unchanged, and that they would maintain their promise to defend the Egyptian frontier.

Canea, 7th : The factions in Crete who have hitherto been hostile to each other have now combined in one common movement against the Mussulmans in the island. This makes the situation graver than ever.

London, 8th : None of the Powers have as yet proposed taking any concerted action in the Cretan question, but it is understood that the different Cabinets have decided not to allow it to assume serious proportions, which would menace the peace of Europe.

Vienna, 8th : The *Politische Correspondenz* (a daily semi-official Vienna publication) says that the Porte proclaims a state of siege in Crete.

PERSEVERANCE REWARDED.

A colporteur labouring in East London gave a good illustration of "taking them by guile," by which he sold his Testaments. He had tramped all the morning, and sold nothing. Getting into a crowded court, where no one seemed to have much to do, he began to sing and speak, and held really an open-air Gospel service. By-and-by he asked if any in the crowd would buy "a penny Testament." No one responded. He was not to be beaten so easily; so, speaking to the children, who were as usual in the front of the throng, he asked: "How many of you have Bibles at home? Hands up who have not." Every hand went up. No Bible seemed to be anywhere about. "Would any of you like to have a Testament?" was the next question. "Hands up," and again every hand went up. Would you read them if you had them?" "We would, sir," was shouted from all sides, "Well, I can't *give* them. I'm sent to *sell*; but surely these men and women, your fathers and mothers, could spare *one penny* each and let you have them." The appeal took, and in three minutes every penny Testament in his pack was gone and paid for.

Dr. Henson, an influential Baptist minister in the United States, says "the pulpits that are losing their grip on the people are the pulpits that have lost their grip on the old gospel."

"The more religion you export," says a Canadian M. P., "the more you will have still remaining."

COUNTERFEIT GOSPELS.

The very commendations which some people give of the so-called gospel they preach arouse our suspicion. When we hear of its recent and human origin, we at once begin to doubt its validity. We are reminded of the boy who went into a shop to change a sovereign. "Are you sure it is a good one?" asked the man behind the counter. "*Oh, yes, quite sure, sir; for I seed father make it this morning.*" We do not believe in a gospel which was coined but this morning. We preach a gospel which was minted in heaven, which bears the image and superscription of Christ, which has the ring of true metal, and which will pass current in all the dominions of the King.

C. W. TOWNSEND.

NOTES OF A BIBLE READING.

The following are "Notes" of a Bible reading at the Grant Road Branch of the Bombay Y. W. C. A., last week.

Four points considered:

God knows all our heart.
God wants all our heart.
He must be sought with all our heart.
We must work for Him with all our heart.

GOD KNOWS ALL OUR HEART. Read Psalm cxxxix 1-12 and 23-24. The first realisation of the fact that God knows our thoughts is overwhelming and terrifying. It is also comforting because He will not misjudge or misunderstand us, whatever our fellow-men may do.

GOD WANTS ALL OUR HEART. Proverbs xxiii. 26. Jer. xxxix, 13. Psalm cxix, 2. Deut. iv. 29.

GOD MUST BE SOUGHT WITH ALL OUR HEART. A concise picture of the NATURAL HEART of man may be found in Jer. xvii, 9. And the characteristics of a RENEWED HEART in Ephesians iv, 22-32 and 1 Cor. xiii, 4-7.

Our hearts must be given up to God to be KEPT—after they are renewed and made His. They must be *continually* given up to Him to be kept. Deut. xxxii. 9-12. 1 Peter, 1. v. As we read the history of the children of Israel we notice their continual backsliding. For an example of this and its causes, read 11 Chron xv, 1-15 and xvi, 7-9. Backsliding in heart comes first, then in life, some pet sin, pride, unbelief, some little matter of dress or amusement; something on which we cannot ask God's blessing, separates our heart from God, and we get further and further away. We are not wholly the Lord's until our wills are given up to Him.

GOD'S WORK MUST BE DONE WITH ALL OUR HEART. When we are fully given up to the Lord, He wants us to put *all our heart* into His work. Read Exodus xxxv, 21-29 Eccles. ix, 10, Col. iii, 23.

If the members of the Bombay Y. W. C. A. would only put their *hearts* into the work, they might in a short time bring good influences to bear on all the young women in Bombay. It has been well said, that the very fact of a woman possessing a pure and good home is an obligation upon her to do something for those who have not the same privileges. There are many European women in shops who *ought* to be reached by this Association, but are not, and girls leaving school should be looked after and influenced for good. It needs combined individual effort to reach individual cases. Much ruined womanhood might be prevented by this means. It is better, as Ellice Hopkins says, to fence the precipice at the top than to gather up the wounded at the bottom, and the Y. W. C. A. is one of the best fences possible, when thoroughly and *heartily* worked.

Then again, the Y. W. C. A. has a duty to the heathen women in this great country of downtrodden womanhood. The Missionary Meeting of last week had suggested the thought that the Y. W. C. A. might form an auxiliary band, from among its members, of those who know the vernacular, to help the regular missionaries in Zenana visiting and Native Sunday School teaching.

H. S. D.

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON VII.

Sunday, August 18th.—1 Samuel xv. 10-23.

SUBJECT: Saul rejected by the Lord.

Golden Text.—Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. 1 Sam. xv.

Saul appears to have gone on in his own ways after he became king over Israel, ostensibly following the Lord, but really doing so only as far as seemed expedient to himself. There was a lot of worldly wisdom in his heart. He was just the opposite of faithful Abraham, and of Moses, who followed the Lord implicitly in every detail. Saul's disobedience went on for some time. The Lord bore with him for sixteen years, till at last His long-suffering mercy was at an end, and He told Samuel that it repented Him that he had made Saul king. The immediate cause of this was an act of disobedience recorded in the first part of this chapter.

God had sent word to Saul, by the mouth of Samuel, that he was to "utterly destroy" the Amalekites, and all that they had. The Lord knew the reason of this command, probably Amalek had "filled up the measure of iniquity" and it was necessary in God's sight that they should be cut off, anyway Saul had the direct command, and it was his duty to obey. But Saul's action showed that he thought he knew better than the Lord, and he only partly obeyed the command, he spared "the best of the sheep, and of the oxen and of the fatlings, and the lambs, *and all that was good* . . . but everything that was *vile and refuse* that they destroyed utterly." There was covetousness as well as disobedience in this action of Saul's. And later on (verses 13-15.) we see there was deception and cowardice also. One sin needs another to help it along.

A lady died of small-pox at an hotel in England; and as usual in such cases, her room was ordered to be fumigated, and her bedding and wearing apparel to be destroyed. A young woman employed as servant at the hotel watched with longing eyes the valuable clothing that was piled up to make a bonfire in the yard. Watching her opportunity she slipped down and rescued from the flames a fashionable dress and some other garments and secreted them in her room. On the following Sabbath she went out bedecked in this finery to see her friends. In less than a week she was seized with small-pox herself and died, bitterly repenting her folly, a victim to covetousness, theft and deceit.

Samuel doubtless watched the ways of Saul with a heavy heart, yet he loved Saul, and it grieved him greatly that the Lord was about to reject Saul, so that "he cried unto the Lord all night." Then he rose early in the morning and followed Saul to Gilgal. Saul gave him an hypocritical greeting, saying, "Blessed be thou of the Lord: I have performed the commandment of the Lord." And when Samuel enquired what the noise of the cattle meant, he endeavoured to shift the blame on to the people, and to justify himself, by saying that the *people* had saved the sheep and oxen to sacrifice unto the Lord, till Samuel had to give him a still sterner rebuke, putting the sin of disobedience on the same level as witchcraft and idolatry, and asserting that the Lord had more delight in obedience than in burnt offerings and sacrifices. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." If we reject the Lord from being our king in this life, we shall not reign with Him in the life to come. Proverbs i. 24-33.

We cannot give anything more acceptable to the Lord than the allegiance of our whole hearts. Everything else in the universe belongs to Him already. Read Psalm l 8.15. There the Lord claims every thing as His. Yet He covets the human heart for His dwelling-place, and has devised a way by which His banished may be brought home. By the perfect obedience of Christ, He has opened up a new and living way, whereby our obedience may be perfected when our hearts are washed in His all-cleansing blood.

The following suggestive analysis of the life of Saul from the pen of Hannah Whitall Smith, published in a volume of Bible readings on the Old Testament, will well conclude this week's Bible study.

This first king, Saul, was chosen because of his strength. To the eye of flesh, he looked like a king upon whom they could lean with confidence; "from his shoulders and upwards he was higher than any of the people," x. 2. But he had one sad weakness, which yet however, looked like strength. He depended upon his own resources and his own understanding, rather than upon a present though unseen God.

When the coming of the prophet was delayed, for whom he had been commanded to wait, he "forced himself" and offered sacrifices, which he had no right to offer, from motives of expediency, lest, as he said, "the Philistines should come down upon me to Gilgal, and I have not made supplication unto the Lord," xiii. 8-12. It also seemed best to him to destroy the Gibeonites, although Israel had given them a pledge for their preservation, for "the children of Israel had sworn unto them, and Saul sought to slay them in his zeal." Compare Joshua ix. and 2 Sam xxi. 1—14. His "zeal" seemed ever to lead him in opposition to the will of the Lord, as we too often see among Christians now, who, from motives of expediency, spare what the Lord has condemned to destruction, or destroy what He would keep alive. Or they outrun their Guide, as Saul did at Gilgal; and often from the same motive, because they "fear the people and obey their voice" rather than the voice of the Lord, xv. 3-22. And yet, though Saul could so disregard the commandments of the Lord, whenever it seemed best for him to do so, he was very rigorous in insisting upon obedience to his own commands. As we see in chap. xiv., when he "troubled the land" by an unreasonable requirement that they should not taste food on the day when they were pursuing their enemies; and thus caused them to sin in eating meat with the blood, at the day's end, when "very faint with hunger." Moreover, he was ready to kill Jonathan, his son, for having in utter ignorance disobeyed his unreasonable command, xiv. 24, 45.

The character of the rule which Saul seems to represent, is that rule which is according to the commandments and traditions of men. The Divine comment on his character was simply this, "He inquired not of the Lord: *therefore* He slew him, and turned the kingdom unto David the son of Jesse," 1 Chron. x. 14. During all his reign the Ark of God, which was the only Divine dwelling-place in all the land of Israel, remained in obscurity at Kirjath-jearim, and David declares in 1 Chron xiii. 3 that they "inquired not at it in the days of Saul." Saul preferred his own thoughts, and his own ways, to the thoughts and ways of the Lord; and therefore we read in 1 Chron. x. 13. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." In all this he was a striking type of that rule which obtains in so many Christian churches and Christian lives, where man, rather than God, is consulted and obeyed.

And similarly will the Lord deal with the Church, or the individual soul now, when the rule to which they have submitted themselves leads them contrary to His will. The government must be rent from all such, and be laid upon the shoulders of the true David, who is indeed a king after God's own heart." And that rule, which is after the commandments and traditions of men must, sooner or later, by an immediate surrender, or by slow degrees, and through many conflicts, pass out of our lives, or Christ alone can never reign the victorious Lord of all.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held on Saturday next the 17th at the Lodge, Girgaum, at 5 o'clock. All children and young people are welcome.

JOHN M. MACDONALD, Hon. Secretary.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, AUGUST 10TH, 1889.

NOTES AND COMMENTS.

"If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love."

We are glad to learn that the protest in our last issue on the proposal to change to Sunday the day of the departure from Bombay, of the mail for Europe, is being warmly taken up by others. A member of Lord Reay's Council is moving in the matter, and sending in a strong protest on behalf of the commercial community. The *Dnyanodaya*, a Native Christian paper, says:—"The proposition that has been made to have the English mails leave Bombay on Sunday, is one which we hope will call forth decided protest both from the religious and secular press, and if necessary from all other influential quarters. Aside from the religious question involved, it must necessitate a vast amount of work on the only day of rest possible to many hard toilers. We hope the mere proposition will arouse such a storm as to convince those responsible for the proposed change, that the day will be highly unacceptable."

There are some striking illustrations in the *Banner of Asia* for August, of the physical and moral ruin which Indian opium is causing in China. In our issue to-day, and in subsequent issues, it will be seen that the curse which British influence has forced upon China, is fastening itself upon the vitals of Indian life also. The August *Banner of Asia* should be read with the account which we publish on the next page, of our special commissioner's visit to the opium dens of the capital city of the North-West Provinces.

The Girgaum Mission Church, Bombay, is shortly to lose its much-respected minister, and the C. M. S. of Western India a valued worker. The Rev. H. C. Squires has found it necessary on account of his health to return almost immediately to England. Mr. Squires' connection with mission work in India dates as far back as 1870, but, owing to his wife's illness, he left for England some years ago, and accepted a charge at Richmond, Surrey, not expecting again to return to this country. Finding, however, that the work here was undermanned and more labourers pressingly needed, he came out alone about two years ago, and from that time to the present has laboured in Bombay, a leader in all the work of the C. M. S. in this part of the country. Mr. Squires has been presented with a farewell address signed by representatives of the Native Church in Bombay, Poona, and other places, regretting the loss that the Churches will sustain in his departure, and expressing the gratitude they feel for his labours in their behalf.

Strenuous efforts have been made by theatre managers in England to gain exemption from the law which enacts that no child shall be employed for gain after certain hours. It was urged that some plays could not be performed without child actors, and that the theatre was but a kindergarten combining discipline with amusement. We are glad to note, however that the theatre managers have been defeated, and the factory Act is to be extended to the stage. *The Rock* gives some sad cases of the suffering inflicted on children employed in theatres, in over-strain of mind and body. After a recent performance of *H. M. S. Pinafore*, the chief boy actor died, singing all the time in his last delirium the songs of the play. A girl actress of fourteen was found in the cold waters of the Thames. Neither she nor her mother knew how she got there, but she had been suffering from sleeplessness through over-studying her parts. The damaging influence of this kind of "kindergarten" on pure young minds may be judged from the fact that Mrs. Fawcett describes the play in which this girl was engaged as a "*pot pourri* of allusions to the latest nastiness of the divorce court and breach of promise cases." Another girl was suffering from consumption, which was aggravated, if not induced, by the strain involved in her training as an acrobat. A valuable clause in the new bill for the prevention of cruelty to children is the one which enacts that the husband or wife of any person accused of cruelty may be compelled to give evidence.

The latest mail from England brings further comments of the Christian press in Great Britain upon the now notorious fraudulent dispatch of the Government of India upon the Patna case. In every instance the action of the Government is condemned. Indignation is smouldering preliminary to a new out-burst. Meanwhile let the pamphlet advertised on page 12 be widely scattered.

The article on page 3 upon "Englishmen in India," by the Rev. H. Rylands Brown, is a strong, although perhaps an unpremeditated, plea for support, both in men and money, for the Anglo-Indian Evangelization Society. The article means to the initiated more than it says. Large numbers of Englishmen practically sink into heathenism in India. Are there not some of our readers in England who can give themselves to this important missionary work, and be supported in it by a few personal friends?

"MODERATION" IN ATTACKING ABUSES.

By Martin Luther.

"They call upon me for moderation," says Luther, in reply to accusations which came from Erfurt of violence and pride in his manner of condemning the opinions of of others—the charge usually brought against those who act under the strong conviction which the Word of God gives *—"they call upon me for moderation, and they themselves, in the judgment which they pass upon me, trample it under foot! . . . We see the mote in our brother's eye, and observe not the beam in our own . . . Truth will no more gain by my moderation, than it will lose by my presumption. . . . Who knows not that a new idea is seldom advanced without an appearance of arrogance, and an accusation of disputatiousness? Were humility herself to undertake something new, those of an opposite opinion would charge her with pride. Why were Christ and all the martyrs put to death? Because they were deemed proud despisers of the wisdom of this world, and advanced new truths without previously taking counsel of the great men of their time. Let not the wise of this world, then, expect of me humility, or rather hypocrisy enough, to ask their opinion before publishing what duty calls me to say. What I do will be done, not by the prudence of men, but by the counsel of God. If the work is of God, who can arrest it? If it is not of God, who can advance it? Not my will, nor theirs, nor ours, but Thy will be done, O Holy Father, who art in heaven!"

WHAT IS IT TO BE A LIVING BIBLE?

The statement that if Christians were "living Bibles" they would "attract the world to Christ" is a thoughtless one. There was a "living Bible" once, the only "living Bible" that ever existed, and that was Jesus Christ Himself. The "world" so far from being "attracted" to Him, crucified Him between two thieves. To be a "living Bible," means a great deal more than living a sentimental, good-natured life. It involves the outspokenness against sin which that Book ever displays. Paul, the great apostle, came within a measurable distance of being a "living Bible." He was able to say, "I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God," (Acts xx. 26-27), His wrath against sin, as well as His love for sinners. But the "world" so far from being "attracted" by him, treated him shamefully "in stripes above measure, in prisons more frequent, in deaths oft, of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned," &c. &c. (2nd Cor. xi. 23-25.)

—If a man were to sit down at the table and think and think about his dinner instead of eating it, he would probably starve. And it is not otherwise with religious truth. To be always thinking about it, and never receiving or using it, is to starve ourselves and the world too.

* D' Aubigné.

GOVERNMENT LICENSED

Drink, Ganja and Opium-Hells in Allahabad.

By "The Bombay Guardian" Special Commissioner.

On July 30th, I went about five o'clock in the evening with an earnest Native Christian preacher, to a liquor-shop near the Colvin Dispensary, Chhota Pul, Allahabad. There was an inscription over the door, "No European Soldier allowed here." This inscription is to be seen over all the Government-licensed Native liquor-shops, the liquor sold being exceedingly poisonous and cheap. We saw a basket of little earthenware pots (about a thousand). These pots hold about four ounces of liquor, and are used as cups to drink from. The customer buys a bottle of spirits, and drinks it neat from these little cups, which are then thrown away. At this place there were two places for drinking in, one covered for the rains, and the other open to the air. There was a pile of broken bottles in the corner of this latter place about four feet square and three feet deep. The keeper of the den said that these bottles were broken by drunken customers

FLINGING THEM AT EACH OTHER,

and breaking them over each other's heads. The pile took four months to collect. The liquor sold is a strong spirit, looking like gin. That at eight annas (8d) a bottle will flame like benzoline if poured out on the ground and a match applied. Other kinds, very poisonous in their nature, are sold at two and four annas (2d & 4d) a bottle. Each bottle contains from twenty to twenty-four ounces. There was a dirty little office in the corner where the drink was sold, and near by a shed with several baskets filled with a cooked mixture of *chara* or ground *gram* (a kind of grain) with a great deal of chilies and salt in it. This makes the people thirsty, and to quench their thirst there is nothing but the drink. There was also a big brass pot on a *chulah* (native oven) containing stewed mutton with plenty of chilies and hot spices. This also would make the people thirsty. The brass vessel was untinned, and the contents were therefore probably

POISONOUS,

the mixture having been standing in it from 10 a. m. until 5 p. m. The keeper of the den here said, "What are you enquiring for? Does the *sahib* want to drink?" to which we replied "No, we hate these things." He was a little put out at this, thinking that we were come to put an end to his trade.

From there we went to an Opium-shop, near the Gudri Bazar ("Second-hand Market"), Chowk, Allahabad. The entrance was by a short, broad passage, at the end of which, to the right, was a counter where the *chandool* (liquid opium) was sold ready for use. It was contained in little saucers, about 1¼ inches in diameter, the cost being one *pice* (one farthing) each, and sufficient to supply about three whiffs of the pipe. Beyond this was a yard with several sheds opening on to it. From the sheds there were

Filthy little Black Dens

with only the door, and no window, in which hardly anything could be discerned but the flickering gleam of the opium-lamp (used in lighting the pipes). When the eyes became accustomed to the gloom, a group, or rather heap, of people lying on each other round the opium-lamp, were discerned. In each of the sheds there were also several groups, each round a lamp. In addition there were a number of upstairs dens which we did not visit. There were eighteen groups altogether in dens and sheds. Very few of the smokers had any clothes on except their loin-cloths, and they looked pauperized, emaciated and starved. Many of them had

Inflamed Eyes.

They were all castes, brahmins, khetries, mussalmans &c. There were also several women present, inmates of houses of ill-fame, loaded with jewelry, and smoking with the men. With regard to the number in each group, as many as can lie on each other round the lamp will do so, each taking their turn with the lamp and pipe. There were about 150 in this opium-hell altogether at the time that we were present, and people were coming and going all the time. Before we had been there long, my Native Christian companion was asked, referring to myself, "Is this your *Padri Sahib*?" ("Padri Sahib" is the vernacular term for missionary, and as I had on a broad light felt hat, I was easily mistaken for one). My companion replied, "No, he is only a *Sahib*." Then they asked, "Has he then come to take an opium contract?" to which the reply was given "No, we

HATE SUCH THINGS,

and we are your real brethren, like the children of one mother, and we know it is evil. God, our Creator does not like it. Do you think that it will please Him?" They said, "no." The Native Christian said, "Brethren does not your conscience condemn you?" They said "Oh yes! *Is se Bhagwan razi nahin* (God does not like this) we know that, and we are very sorry to say that we are unfortunately entangled in this net through the enticement of our friends. In the beginning we thought it would

MAKE US STRONG WHEN WE WERE ILL,

but now we are become slaves of it. If we cannot get it, we are not able to work or eat our food. Surely we have ruined ourselves. We are good for nothing." We then said, "Surely we love you, and our desire is to save you from this evil." On this an intensely earnest look came on their faces, and all in the group we were conversing with rose up, and several others joined them, and they all eagerly conversed with each other, and then they said to my Native companion, "Please tell *Sahib* to write to the Queen to stop this. If *Sahib* will write, surely she will stop it. We are become destitute and beggars. Some of us were rich people." Then an old man rose up, and taking hold of a young man about thirty years of age, said "Oh, *Sahib*, please look at this man. He was a very strong, muscular gymnast, but this opium made him like he is now,

WEAK AND GOOD-FOR-NOTHING."

This is precisely what he looked like. He had a big frame and broad chest, as though he had once been a strong man, but now his shoulders were bowed, and his legs shaky, like an old man of ninety.

At this juncture, a Native policeman appeared on the scene, in his red turban and dark blue uniform, with his truncheon. An opium smoker will spend the last *pice* he has in the drug. Then he will sell all his goods, and, when they are gone, he will steal. In India, records are kept at all police-stations of stolen goods. Any one losing property at once reports the fact to the police, who, if there is an opium-den near, make that one of the first places of search for the thieves of the missing goods.

My Native Christian companion, pointing to the policeman, enquired, "Does this man also smoke?" They answered, "No, he comes to look for thieves." The policeman coming up, said, "Yes, that is why I am here." Then the Native Christian said to the opium-smokers, who were all listening by this time, "Then, brethren, see! this (pointing to the policeman and referring to his errand) is the outcome of this evil! Is it not true that when you do not get money for this opium, surely you steal and do a great many kinds of evil, and not only your body and face becomes thin and disfigured but

Your Heart becomes black too?"

To which they answered in a very mournful tone, "Yes, that is so." In a few earnest words he then exhorted them to look to the Strong for help in their weakness, and concluded "Trust in the Lord Jesus Christ, and He will surely heal you."

In the course of the previous conversation he asked the smokers how many slaves to the drug

there were in Allahabad? They answered "Thousands, and more are becoming enslaved every day." He said that he had known cases in which Hindus had sold the covering off their dead mother to buy opium, so terrible is the pain caused by the giving up of the habit, but that, nevertheless, these men would be grateful for some power which would force them to give it up. He said that a memorial for the prohibition of the drug, would probably be signed by

EVERY OPIUM-SMOKER IN ALLAHABAD.

From the Opium-hell we went to Bahadura Gunj, which lies on the direct road from the Allahabad Railway Station to the junction of the great rivers Jumna and Ganges, along which hundred of thousands of pilgrims pass every year. Here we saw a *ganja* shop, licensed by the Government, where are sold the products of the poisonous Indian hemp, used in the licentious worship of Mahadeva or Shiva, the filthiest god of the Hindu pantheon. I cannot pollute these pages by describing all the effects of this drug. Suffice it to say, in the words of "A Christian Englishman" in the last number of *The Bombay Guardian*, "these drugs have the property first of exciting and afterwards of destroying the God-given procreative faculties, and change a strong man into a useless mass of feeble flesh." We went and sat down amongst the smokers. Their eyes were red. Some of them were partially idiotic and

DAZED IN THEIR INTELLECT.

My Native Christian companion asked an old *faqir* (probably attached to one of the numerous temples of the aforesaid Shiva in the neighbourhood), "How many years have you smoked this *ganja*." He replied, "More than twelve years." He also asked other people present, and found that some had lately commenced. We asked, "Do you find any good in this? Does it do any good to your mind or body?" After a little while the *faqir* said, "Oh, no, no! there is no good in it, but the fact is that without it we are not now able to take our food." (The giving up of the habit brings on torments somewhat similar to that of opium). One young man praised it, and said, "It is very good in one thing, in that the man who smokes it, is not affected by climate."* To this my companion replied, "Friend, why do you talk like that? We do not touch it, nevertheless we are all right. It is much better to be without it. Look at your eyes and face. They tell what harm it is doing you. Indeed it is a sin, and God does not like it. God loves you as you love your sons and daughters, but if your son gambles or does other sin will you be pleased with him? So in the same way God loves you, but the evil which is in you He hates. He wishes you to give up all evil.

ARE NOT GANJA, OPIUM AND LIQUOR SISTERS?

Are they not evil? When you have finished smoking you know you will feel hungry; then you will go to your house and ask your dear wife to lay food before you, but if she is not able to obtain it because you have spent your *pice* on *ganja*, it will then come to pass that you will beat her bitterly." All the smokers assented to this except one, to whom the *faqir* said, "It is true, it is true!" My companion then gave them an account of an acquaintance of his in the Central Provinces who had gone mad through the use of the drug, and I told of the fact that four out of ten of the immates of the Lunatic Asylum at Jubbulpore, were there through the use of *ganja*. My companion then told them about

THE GOOD DOCTOR, THE GREAT PHYSICIAN,

Christ, and said "Friends, we are all weak, we are not able to heal ourselves, but Jesus Christ has come down to save sinners. In your own strength you cannot give the *ganja* up, can you? But come to Jesus, and He will save you." He then sang the hymn,

* A frequent effect of change of climate in India is temporary loss of appetite. One of the effects of all preparations of the Indian hemp, or the ganja plant, is an unnatural stimulation of appetite, beginners especially being made ravenously hungry by its use.

"Pap ke dag kaun dhowega
Yishu ka khun hai jari" &c.
("What can wash away my stain
Nothing but the blood of Jesus")

It was very touching both in the opium and *ganja* shops, to see the gratitude of the people when they found that we wished to help them break their chains. At this *ganja* den there was an old man, who had apparently been completely ruined by the habit, who stood and fanned us all the time we were there.

From the *ganja* shop we proceeded to a Native spirit-shop in the same street (Bahadura Gunj). Over the entrance was the usual inscription, "No European soldiers allowed here," for the reason, as I stated before, that the drink sold is very poisonous and cheap. It is needless to dwell upon the fact that that which would destroy

THE STRONG, MUSCULAR BRITISH SOLDIER,

will destroy the weak, half-fed Natives who frequent these dens, much more rapidly. Surely we have arrived at the climax of official infamy, when a Government can, in the first place manufacture this poison, as it does under the Central Distillery system, and then retail it through its licensed agents.

At the entrance of the den there were a number of people going in and coming out. My companion stopped a poor man with a bottle containing ten ounces of terribly strong spirits in his hands. In answer to questions he said that he had three children and his wife and himself to support. He could earn five annas a day (an anna equals a penny). He said that he gave two annas for the liquor. My companion said to him, "You have earned five annas only and spent two annas in that liquor. How will your wife and children be supported? and perhaps when you get home you will fight with your wife, so it is not good. Leave this bad habit." Close to the door a man was sitting on the ground, with a little child on his back, ten months or a year old. The man was almost unclothed, and the child quite so, thus showing that they were very poor. The man had a bottle half full of the above-mentioned

FIERY POISONOUS SPIRITS

and one of the little earthen pots mentioned at the beginning of the article. My companion said to him, "Oh! what a sorrowful thing is this. If you get intoxicated you will hurt or lose your dear child." The man looked ashamed of himself. At the further end of the passage was an open space where a *punchayet* of some thirty or forty people was collected. A *punchayet* is a Native committee, met together to consider questions connected with the caste. The *punchayet* was seated in an oval form in imitation of the symbol "Om" which signifies the unity of God, the inference being that the voice of the *punchayet* is as the voice of God. The blasphemy of this parallel was heightened in this case by the fact that whilst we were there the keeper of the liquor-den was measuring out and filling a five-gallon *ghara* or water-pot, with the aforesaid fiery spirits, which were about to be consumed by the *punchayet* whilst conducting their business, leaving some of them at least in a state of

BESTIAL DRUNKENNESS

at the close. This *punchayet* blocked the way to the liquor-shop on the other side of the yard. We waited for a minute or two. One old man standing by, a Mahomedan, and apparently an old drinker, said, "Give me some money, and I will drink." My companion said "No, old man, hear us. The *Sahib* has not come to do you harm by giving you money for drink." Another old man in the middle of the *punchayet* (probably its head) said, "Will you also take some drink?" to which my companion replied, "What good do you get out of it, that you ask us to take it. It is all this, when you have all drunk, you will fight on the way, and utter bad talk, which is not pleasing to God. Old man,*

DO YOU THINK IN YOUR HEART

that you will please God with this." He said, "No! No!" Then at least half of those present corroborated and said "No! No!" Two or three young men said, "This man wishes to make us a Christian." After going through the yard and inspecting the liquor shop, and its stores of poison, we proceeded to return through the *punchayet*, there being no other way out. On doing so, some of the people said, "Don't come through our circle," at which we said, "Why not?" They said, "The *punchayet* and God is one." (The meaning of this expression has already been explained). My companion said, "Brethren, God is holy. Is this the work of God which you are doing? Surely He hates such places and such works. For God's sake and the sake of your soul give up these evil works."

At another large drink-den that we visited we saw a horrible picture hung up to view of the goddess Kali, with

A HUMAN BODY

between her teeth, and a long string of over a hundred human heads, dripping with blood, hanging round her neck, with various other ghastly accompaniments. A most appropriate picture, truly, for the walls of the Government-licensed hell in which it was displayed.

Two thoughts preponderated in my mind, during my visits to these places. The first was that terrible judgments are impending over a government that fills its exchequer from such unholy sources, and secondly, that amongst the multitudes who frequent these dens, belonging to all castes from the highest to the lowest, there are a very large proportion who are galled by the chains that bind them. They know that they are sinners, and they know that they are lost. They have already reached the first step towards salvation. A vast harvest of souls is to be reaped from amongst them by any Christians, Native or European, who will go amongst them like Jesus Christ, as a friend of publicans and sinners.

WILL YOU GO?

* This is not a disrespectful term in Hindustani.

NEWSPAPER EVANGELISM IN FRANCE.

A devoted agent of the Mission Intérieure (Home Mission), Mr. Sainton, distributes every month in the streets of Paris, or in the Champ de Mars, 11,000 copies of an evangelistic popular newspaper, *Le Relèvement*, edited by the Central Committee of Marseilles. He writes: "Yesterday I was in the inside of the exhibition with about a thousand copies of my newspaper. I offered one to a lady. 'No, thank you,' she answered, 'I do not like politics.' 'But this one you will certainly like; it is the politics of heaven.' She then received the paper, with many thanks. 'Which is your religion?' asked a man who had soon understood it was a religious paper. 'The religion of Jesus Christ, sir.' 'Well, but still, are you Protestant or Catholic?' 'We are both. We protest against evil, and we wish to bring all men to know Jesus Christ as their Saviour and God. That is the true universal or Catholic religion.' After a little talk, the man went away, very satisfied, reading his paper."

JUDGES EXHORTED TO REPENTANCE.

Sir Thomas More, Lord Chancellor of England, after having been tried at Westminster and condemned to death without any just or reasonable cause, concludes his speech to his judges thus: "More have I not to say, my lords, but that as Paul held the clothes of those who stoned Stephen to death, and as they are both now saints in heaven, and shall continue there friends for ever; so I verily trust, and shall, therefore, most heartily pray, that though your lordships have now here on earth been judges to my condemnation, we may nevertheless hereafter cheerfully meet in heaven in everlasting salvation."

Earth is our workhouse; heaven is our storehouse.

A COURAGEOUS PREACHER.

Of all men in the world, the preacher is the one who needs to be brave. He who goes to the pulpit to prophesy smooth things is recreant to his high calling, and exposes himself to the contempt of true-hearted men.

When Dr. C. F. Deems, of the Church of the Strangers in New York City, wanted money to pay off a debt on the building, he called on Commodore Vanderbilt.

"Are you going to preach what I want to hear?" asked the old man sternly.

"I shall try to preach acceptably," answered the clergyman. But no sooner had he said the words than all the manhood within him rose in revolt, and the spirit of John Knox seemed calling him to account. "I shall preach the Gospel as I believe and understand it; and if you have any special sins, I shall be most likely to preach against them."

"Humph!" said the Commodore, and ended the interview. The next day he sent Mr. Deems a cheque for £11,000 for not being afraid to do his duty.

A SUGGESTIVE PICTURE.

By Rev. Dr. McCook.

A painting exposed in a shop window attracted my attention. The artist had evidently sought a theme which would enable him to lay a wealth of colour on his canvas. He had chosen a garden scene; and flowers, plants, climbing-vines, the house and window-drapery, even the coat of an old gardener trundling his barrow along a walk, fairly blossomed over with bright tints. A peacock perched upon the garden wall whose plumage drooped almost to the ground. Near by, the central figure of the sketch, walked a woman gorgeously apparelled from hat to slipper. She held over her head a glaring parasol, and her face was ruddy with health and beauty.

Has the artist any lesson for me underneath this mass of colour? I pondered. As I looked at flower-beds, growing plants, and climbing-vines, even at the bird's plumage, the effect of the brilliant hues was only pleasant. No sense of repulsion was stirred at the sight of these dumb things, wearing a livery upon which nature had lavished her utmost wealth of colour, and rejoicing seemingly in the same. But as I looked again upon the woman, I was conscious of a feeling of disapprobation and sorrow. Here was a creature with an immortal soul: endowed with power of heart and mind which might have lifted her into a realm of lofty thoughts and spiritual communions, whose holy of holies no beast of the field, nor fowl of the air, nor flower of the garden or woodland, can approach unto. Yet, there she walks, mincing through life, like the woman of Isaiah's picture (ch. iii. 16), a thing of colour alone, and no stability; all glitter, and no gold! Oh! it is pitiful to see an immortal flitting across life with no higher aim and issue than a blossom or a bird!

HAVE YOU EVER THOUGHT OF IT?

Many persons speak to children habitually in a rough way, without realizing that they would not use the same tone in addressing any others over whom they had authority. A lady who was on a visit to a family, was in the nursery when a little girl was preparing for bed.

Addressing her in a lively, cheerful tone, she said, "Now let me see how quickly you will hop out of your dress into your night-gown,"—or something like that.

The child tnrned to her usual care-takers, and said, "Why don't you speak that way instead of, 'Come now, get your clothes off?'"

They are not seldom provoked into ill-humour, and then punished.

Kind words do not cost much. Though they do not cost much, yet they accomplish much.

1. They help one's own good-nature and good-will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely. 2. Kind words make people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful.

STRIKING INCIDENTS IN THE SPREAD OF METHODISM IN IRELAND.

Much opposition was met with by John Wesley and his co-labourers in the course of their itinerancy in Ireland, and many strange incidents occurred, of which the following are samples.

A publican, who was very fond of music, went to one of the meetings simply to hear the singing, and carefully put his fingers in his ears during the prayer and sermon. At last he removed one hand to brush away a fly that teased his face, and at that moment the preacher uttered the warning, "He that hath ears to hear, let him hear." He felt compelled to do so, and was soon led to the foot of the cross.

At Wexford, some Papists discovered that there was a little company of Methodists meeting in secrecy and caution in a barn. One of the persecutors agreed to conceal himself before the service began; and then suddenly open the door for his accomplices. He found nothing to hide in but an old sack, in which he lay quiet and unnoticed. The hymn went so well that he waited to hear it all before disturbing them; and the prayer which followed sent the arrow of conviction into his heart, so that he groaned and wept. The terror of the simple worshippers when such sounds were heard from the sack may be easily imagined. They took courage, however, helped the man out, prayed with him, and soon welcomed him into the Society.

A strolling player named Butler, finding that his gains were diminished by the preaching of the Methodists, dressed himself in gown and bands and addressed crowds in the streets. Partly by mimicking and making fun of the preachers, partly by outrageous slanders, he inflamed the people, who were soon led to violence. In Cork, an effigy of Wesley was burned, and his followers were attacked, without respect to age, sex, or condition. The mayor refused to protect them; and emboldened by his inaction, Butler and his crew indicted Charles Wesley as "a person of ill-fame, a vagabond, and a common disturber of His Majesty's peace; and we pray he may be transported." This was too much, and Wesley, with the friends named with him, appealed to a higher court, where things were soon placed on their proper level.

"What is your calling?" asked the Judge, as Butler appeared as the first witness in the case.

"I sing ballads."

"Here are six gentlemen indicted as vagabonds," exclaimed the Judge, in surprise and indignation, "and the first accuser is a vagabond by profession."

Wesley was acquitted; but it was impossible to carry every case before the King's Judges, and the Mayor still allowed the mob to ravage the city; yet the walls of Zion are built in troublous times and before the persecution had died out a large and earnest Society had been collected even in Cork.

MAKE POINTS.

Without points a sermon is fatally defective. A few weeks ago a candidate stood in a Brooklyn pulpit. He was young, he was pious, and said many good things, but failed utterly. One of his hearers remarked of him, "He talked, and talked, and talked, but said nothing." That is, he made no points. The query of any common mind, "What is he driving at?" could not be answered.

Lecturing before a class of coloured students of theology, the late Dr. Colver remarked, in that vivid, quaint style for which he was distinguished, "Always have at least two mule's ears to every sermon." The white visitors saw no sense in the simile, but the students seemed to enjoy it greatly; for they were wont to ride mules with neither saddle nor bridle, and were compelled to lay fair hold of the two ears in order to keep their seat.—E. P. T., in "*Homiletic Monthly*."

Correspondence.

THE OPIUM PLAGUE IN CHINA AND INDIA.

To the Editor of the "Bombay Guardian."

Dear Sir,—Since meeting you in Bombay, it has occurred to me that if all the missionaries in India, who are desirous to have the opium plague stayed, would use their influence with their friends in their home countries to obtain a large number of signatures to the petition to the Emperor and Supreme Executive Council of China, asking them to act upon the opportunity presented next year under the Treaty of Tien-tsin, and under the Additional Agreement of 1885, to insist upon the termination, not later than 1891, of the legalised importation of Opium into China, it would be a good thing.

This is a matter which not only concerns British Christians, but the servants of Christ in every land. Germans, Scandinavians, Americans, all who love Christ's Gospel, should unite in sending a monster petition to the Government of China letting them know that they have the sincerest sympathy of Christians in all lands, in their efforts to suppress the hell-born opium traffic.

And it is not a matter which is confined to China, for in India the increasing use of *opium* and *bhang* is doing great evil.

Mahommedans and others whose religion or caste rules forbid the use of intoxicating drinks, can smoke these drugs with impunity. Thus we see this dreaded plague spreading among carpenters, masons, brick-layers and other native artisans, to their great detriment and injury. In Bombay last year I tried to buy some arsenic or phosphorus to use as a rat-poison, and I was informed that I could not get a penny-worth from a chemist's shop in Bombay, because Government had forbidden their sale, unless given in filling the prescription of a physician. But why so extremely careful about arsenic and phosphorus, while shops are established all through the empire, in city, district and jungle, to encourage and tempt the poor sin-ridden people of India, to form the iron-bound habit, with its body-torturing and soul-ruining influences, of opium and bhang smoking?

Yours in Christ,
Albert Norton.

S. S. *Peshawar*, near Aden.

[Copies of the Memorial to the Government of China, alluded to by Mr. Norton, with spaces for signatures, can be obtained, free, from the Office of the *Banner of Asia*, Tardeo, Bombay.—Ed.]

A NOVEL MEETING IN BOMBAY.

A novel meeting for this country took place in Grant Road Church, Bombay, on Tuesday afternoon. It was announced as the "Quarterly Social gathering in connection with the Women's Christian Temperance Union." The audience was composed almost entirely of Native women, mostly Native Christians, with about a dozen Europeans. The proceedings were in Marathi.

We are informed that the Committee of the "World's Women's Temperance Union," appointed Pundita Ramabai the President for India. The Indian branch is now about five months old. Mrs. Trimbuck Canaran is President for Bombay. Mrs. Nikambe, Secretary, and Miss Trott, Treasurer.

The meeting on Tuesday was opened with singing, prayer, and reading a portion of Scripture. It seemed to be excellently well organised; the reports from Secretary and Treasurer followed in due course, then the address from Mrs. Trimbuck Canaran, who was in the chair.

She insisted on the necessity of all Christian people joining in the crusade against drink. People say, why should you join? you do not drink! But everybody locks their door at night to keep out thieves. The thief of drink is all around us; we do not know who it may attack next; therefore we should keep the door locked against it. Ordinary thieves take all the valuables in the house; the drink thief takes not only the valuables of this life, but robs us of our souls as well.

Dr. Emma Brainerd Ryder was the next speaker. Mrs. Trimbuck acted as interpreter for her. She said drunkenness was the same in every country, and the drink was to be fought against in the same way, though in America it was called whisky; in Mexico, *phulki*; in Japan, *saki*; in China, *samshu*; and in India, *toddy*. Its effects were the same, it made people mad, therefore women of every country should fight it. In 1890, it would be just one hundred

years since Government licensed the manufacture of toddy. Intemperance then began to grow in India, slowly at first, but gaining impetuosity as it rolled, like a stone going down hill, till the toddy revenue had doubled itself each decade for the last thirty years. Dr. Ryder went on to advocate that the Women's Union should celebrate this century of drink, by getting up a petition from the Bombay Presidency to the British Parliament, signed by every man and woman in the Presidency who could be got at and influenced on the matter. She also advocated a children's petition to accompany it. She reminded them of the fact that they had good friends in England who were already interested in trying to stop the drink traffic in India, to whom such petitions would be a support and help.

Pundita Ramabai, in a vigorous and telling speech supported Dr. Ryder's propositions.

Cocoa, ices, and conversation concluded this very interesting gathering.

THE UNEXPECTED ANSWER.

Something stayed his feet. There was a fire in the grate within—for the night was chill—and it lit the little parlour, and brought out in startling effects the pictures on the wall. But these were as nothing to the picture on the hearth. There by the soft glow of the firelight, knelt his little child at its mother's feet, its small hands clasped in prayer, its fair head bowed, and its rosy lips uttering each word with childish distinctness. The father listened, spell-bound to the spot:

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

Sweet innocent! The man himself who stood there with bearded lips tightly shut together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her pass through. But the child had not yet finished; he heard her "God bless mamma, papa, and my own self." Then there was a pause and she lifted her troubled blue eyes to her mother's face. "God bless papa," lisped the little one, "and —please send him home sober." He could not hear the mother as she said this, but the child followed, in a clear, inspiring tone: "God—bless papa—and please—send him—home—sober. Amen."

Mother and child sprang to their feet in alarm when the door opened suddenly, and they saw who had returned so soon; but that night, when little Mamie was being tucked in bed after such a romp with papa, she said, in the sleepiest and most contented of voices: "Mamma, God answers most as quick as the telephone; doesn't He?"

JUST THREE THINGS.

"I once met a thoughtful scholar," said Bishop Whipple, "who told me he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: 'First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind. Secondly, I had a mother. I saw her go down into the dark valley, where I am going; and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. Thirdly, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel.'"

GOD'S PLOUGHSHARES.

I was walking, says Mr. Wayland Hoyt, once in the early spring along a country road. Just over the stone fence yonder there was a broad field, smooth as a floor, aud most exquisitely arrayed in the fresh spring greenness of its grass. It seemed to me my eyes had rarely fallen on a sight so lovely. But ripping right through that smooth and pleasant greenness there was being dragged a plough, and the fresh beauty of the fair sward was being turned under from the sun and air, and only the ugly brown soil was being turned outward, and all the fair and radiant scene was being changed and scarred. Why? I asked myself. I do not have to wait long for an answer. The "chastisement" of the fair field was in order that the autumn might find it golden with the more precious harvest of the wheat. Well, God's ploughshare cuts, but never for the simple sake of cutting; always for the sake of results of character—fairer, sweeter, nobler. There is benign design behind our chastisement. "Wherefore lift up the hands which hang down, and the feeble knees."

—"Well, my boy, do you know what syntax means?" said a schoolmaster to the child of a teetotaller. "Yes, sir; the duty upon spirits."

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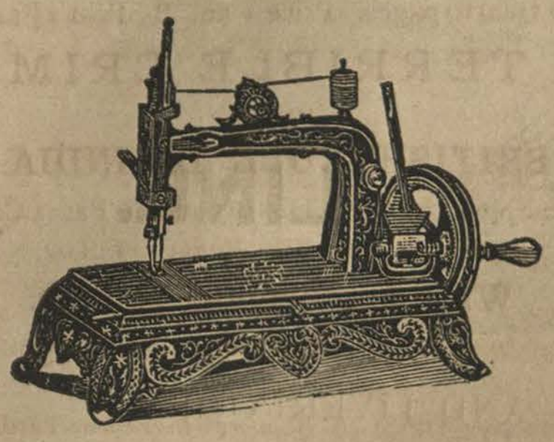

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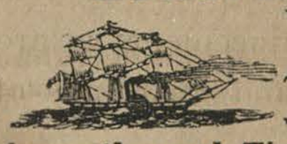

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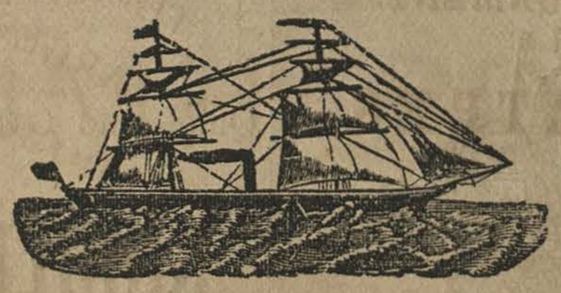
ANCHOR  LINE.

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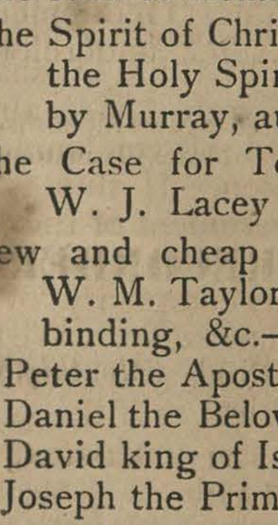

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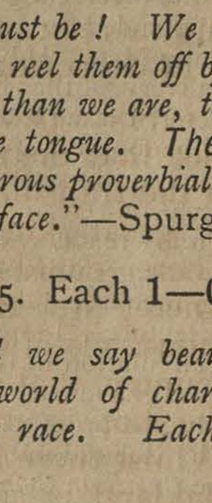

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